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Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

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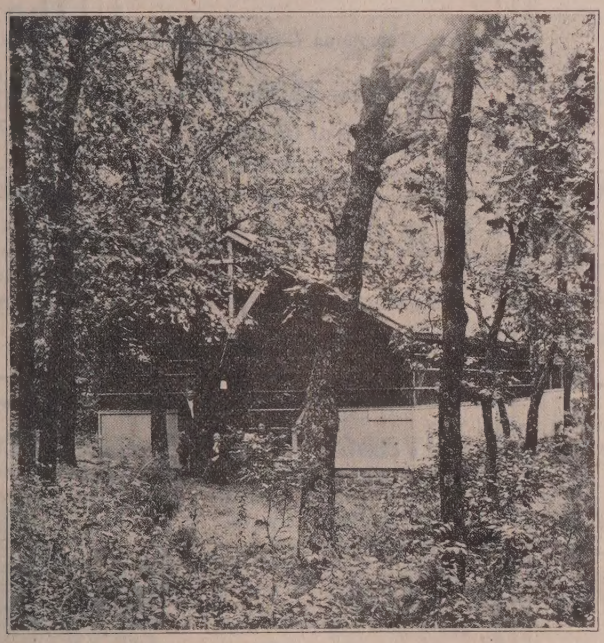

EMERSON PAVILION

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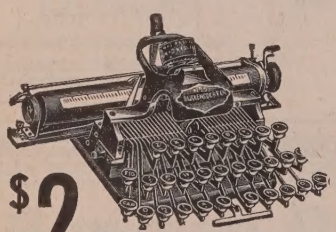

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXIX THURSDAY, MAY 17, 1917. NUMBER 12.

There is one thing that is stronger than armies, and that is an idea whose time has come.

—Victor Hugo.

Yukio Ozaki, late Minister of Justice to Japan, a democrat, discusses Japanese jingoes in 1913 in terms of international significance as follows:

> They always mouth "Loyalty" and "Patriotism" and advertise themselves as sole agents for these articles, but what they are actually doing is to hide themselves behind the Throne and shoot at their political enemies from their secure ambush. The Throne is their rampart, Rescripts are their missiles.

He refers to Germany as "the land whence they (the bureaucrats) draw much to defend their crooked views."

The Easter Talk by the Editor published in UNITY of April 12 was reprinted in full in the pages of the *Reform Advocate,* of which Dr. Emil G. Hirsch is Editor and has been reprinted in pamphlet form. It can be procured at the UNITY office for 5 cts. per copy or 25 cts. per dozen copies.

The Religious Weekly Publishers' Association is urging, we think with force, upon the authorities at Washington to differentiate between publications for altruistic purposes and those published for commercial profit. On this ground they are trying to ameliorate the disposition to increase postage and perhaps other newspaper burdens which threaten to prove prohibitory for many if not most of the denominational and other religious publications. We are inclined to believe that we have too many publications. The flow of printer's ink might well be reduced to the intellectual and spiritual advantage of the public, but the remedy lies not in killing off the financially least successful and on that account oftentimes most valuable. More papers die of excellence than from any other cause. However, that which is said of the children of the body, is very true of the children of the mind, "the good die young!"

The Hamilton Club of Chicago is professedly a partisan club, is *"Republican"* through thick and thin, but it has risen to non-partisan levels in launching forth as a vigorous potato club. It has discovered that the success or failure of German armies will depend upon the size of Germany's potato crop this year, and it urges the United States to give vital attention to potato planting. This is thoroughly wholesome advice. A good potato crop will be an unmitigated blessing and those who help produce such will be not only constructive patriots but commendable members of the human family. The Union League, University and Illinois Athletic Clubs join with the Hamilton Club in refusing to serve any old potatoes until after planting time. Bravo, gentlemen! Now if you want to really increase the potato ground of the United States, why not join in cutting off your cigars and make a grand movement for the planting of potatoes in the rich tobacco fields of Wisconsin and other potato producing states? Where does our patriotism end and our indulgence begin?

The next week will be "Anniversary Week" in Boston, during which week the faithful Unitarians from all over the country are expecting to go up to the Temple City. This annual pilgrimage to the Jerusalem of the Unitarians is always an event worth while, for the good fellowship as well as the high planning and noble utterances which characterize these reunions are things to gratefully remember. A full program of the week is before us. The topics announced indicate that the effort will be to center the attention on so called "practical" problems. Such topics as The Moral Challenge of our Army Camps, Pensions for Ministers, Work in the Field, Work Among the New Americans, and The Proposed Meadville House in Connection with the University of Chicago. Sunday School topics are: Suggestions from Experience, Ennobling the Creed of Community Drama, and Pageantry as a Means of Teaching Unitarian History. The last two topics are to be discussed by Percy MacKaye and Mrs. Eugene R. Shippen. Dr. Henry F. Cope, Secretary of the Religious Education Association, will speak on The Immediate Problems of Religious Education. Dr. George R. Dodson of St. Louis will speak on The Ideal Foundations of Life. John Haynes Holmes, Chairman of the Council, will announce the plans for the Conference to be held in Canada next fall. On Friday of Anniversary Week the Free Religious Association will hold its three sessions. In another column will be found a brief account of its purpose and work. UNITY sends greeting to its Unitarian friends assembled in Boston next week. For one week in the year, at least in Boston, the Unitarians are a lively lot, and, as the present writer well knows, a jolly lot with an illuminating spirit.

And still the number of people who hate war *per se,* who see no good to come from this far-reaching, in-reaching disturbance of the pacific, and on that account constructive, life of the United States, are constantly, as we believe, increasing, and are being more and more misrepresented and misunderstood, wilfully or otherwise. They are asking "what can we do?" We reiterate our advice that it is at least left us to insistently demand that the conditions of "peace without victory" be persistently discussed, and that while the United States is preparing to take a hand in the deadly business it is still incumbent upon its citizens, to quote the words of Mr. Fisher printed last week, to discuss democracy's peace terms in such a way that "they should be definite enough for all the world to understand and fair enough for all the world to accept." President Wilson as a neutral asked for consultation. Now as a belligerent, with unexhausted resources, with tremendous military power, he is in a position to take active lead in making such a proposition to the "enemy," and at the same time making it to the united world and on behalf of a Christendom that is daily increasing in its devout prayer for peace. We, who do not believe in the power of war to settle ethical questions, and are not willing to submit the interests of justice to the arbitrament of the sword, have a high responsibility resting upon us. It is for us to urge the better way, which is the way of diplomacy, of reason, of conciliation and reconciliation. We believe that the law of nations unites with the call of Christendom, "First be reconciled to thy brother, then bring thy gifts to the altar."

Flag Desecrations

At the very successful annual meeting of the Illinois State Historical Society, held at Springfield this state last week, Captain Lewis had a very interesting and instructive exhibit of the violations of the flag laws which obtain in twenty or more states of the Union. Several hundred "exhibits" showed where the Stars and Stripes had been used for advertising purposes, oftentimes in color. On the flag were superimposed advertisements of flour, shoes, articles of men's and women's clothing and many other things less legitimate. Campaign posters which had been promulgated, even by presidential candidates, had been seized and suppressed, the perpetrators thereof escaping fines through the graciousness of the officials representing the law.

With this exhibit fresh in mind we are glad to make room in another column for an article by Grace Scribner, entitled, "The Flag and the Living Wage." Surely "the flag on the roof of the store or factory does not justify keeping the girl (the boy as well) working at less than a living wage in the basement." We are inclined to think that the most frequent desecrations of the flag are those that are beyond the reach of any of the flag laws; when the flag is flaunted as an emblem of war, where it has been neglected as an emblem of peace, when it is made to fan hatred, embitter sentiment, to teach children and encourage women to despise that which is excellent and to ignore much that is honorable, above all when the flag is made to wave over the immoralities of trade and the indecencies that thrive on the weakness of men and women, then is our national emblem defamed. And what about newspapers loaded with exaggerations, unjust recriminations, partisan exploiters who impudently flaunt the flag, oftentimes in color, above their partisan columns. If the flag of any nation is to retain over a people its significant power it must be preserved as an emblem of the ideals of that nation, an exponent of the whole nation, a symbol of the solidarity of a people.

We join with the newspapers of the land in objecting to the proposed espionage of the press. A condition of war that makes such restrictions necessary is an arraignment of war. But the freedom secured must not be abused by the press any more than by citizens in other walks of life. The honor of the press should without legal restrictions or permission respect the flag by not degrading it to a typographical ornament or presuming that a printed flag lends an added power to editorial drivelings or news gossip, often printed without verification. Let the flag be saved from the desecrations visited upon it by its friends.

A Divided Divinity School

We reprint elsewhere an appeal for funds to build a "Proposed Meadville House" in Connection with the University of Chicago. The appeal is issued presumably by order of the Board of Trustees, though, as it comes to this office, it does not on the face of it carry such an endorsement. A few years ago a systematic and determined effort was made on the part of certain friends of the school to transplant the school from Meadville to Chicago. The reasons of the desire for a more academic setting, and the opportunity for more laboratory work offered by a big city is apparent to all, and this movement "to move Meadville," the last of many, pushed this argument to the clear and the suggestion to a vote But it was found that the objections to such a move to the minds of the majority of the trustees were insuperable. A plant of seventy-five years' growth, in proportion as it has been alive, has driven its roots deep into the local soil and cannot with impunity be transplanted. There were also legal difficulties that seemed to the majority of the trustees insurmountable. Besides, the spiritual and social ar-

guments against the removal seemed to the trustees to overbalance the obvious advantages even if transference were possible. Tradition, association, local loyalties and the advantages of seclusion were deemed assets not to be recklessly or hurriedly disposed of.

Failing in the effort for a direct transplanting the friends of the change have developed this scheme which seems to be a strategic attempt to overcome the judgment of the trustees, at least the local element in the board, whose tireless vigilance, continuous generosity and exceptional thrift and skill have made the school a growing plant throughout its entire history. Just how this Chicago House is to be used "all the year round," and at the same time preserve in its integrity the Meadville School, is not explained in the appeal, and so far as we know has not been discussed to the clear outside of board and committee meetings. Speaking from experience as a near neighbor to the University of Chicago, watching the results of other attempts to establish affiliated theological schools with the University made by the Universalists, the Disciples and lastly the Congregationalists, we should doubt the feasibility of dividing the little Meadville cherry with its student body of thirty or less.

We declare this hesitancy as an alumnus of the Meadville School, a member of its directorate. The University advantages to a student preparing for the Unitarian ministry would seem to be offered well nigh to the full by the Harvard Divinity School. The definite advantages of a more concentrated interest and a more popular course, with perhaps a more distinctive denominational emphasis, would seem to still make a place for Meadville, which, during its seventy-five years, judged by its output, has nobly justified the faith of its founders and the generosity of its friends.

In the abstract there has always been a question as to whether the Unitarian denomination is wise in trying to maintain east of the Rocky Mountains two centers of ministerial education. Now to establish a third center without creating a third and a new body of supporters would seem to be at least a hazardous venture.

It is a bold push, undertaken in the face of many distractions and deserves to be carefully studied, and if it is to be carried to a successful issue it should represent the combined energies and hearty co-operation of the directorate of Meadville, the alumni, the friends of progressive religion and the faith of the open minded.

How easy is the thought in certain moods of the loveliest, most unselfish devotion! How hard is the doing of the thought in the face of a thousand difficulties. *George MacDonald.*

THE PULPIT

Who is My Neighbor?

A Sermon Preached in Unity Church, Humboldt, Iowa

By REV. CHARLES C. WILLIAMS

Some people spend almost all their time asking questions. Others there are who waste a great deal of time and energy trying to answer questions to which no direct answer can be given. The question of this ancient lawyer, which we have taken as our text, is one of the test questions of the gospel. It is a vital question, yet it is one to which no direct answer can be given. Evidently Jesus saw that the lawyer held an entirely wrong conception of the meaning of neighborliness, Jesus, therefore, does not attempt to answer the question, but tells a story instead. This story, by the way it evades the question, brings out the truth that no answer could have given. It has been said that the story of the "Good Samaritan" is one of the greatest and most typical parables that Jesus ever taught. It is so simple that a little child can read its meaning, yet it is in truth a treatise on practical ethics more profound in thought and more powerful in effect than any other in the world. Is it too much to say that in these few verses there is contained the essential truth of man's relations with his fellow men? In reading the parable we find that although Jesus did not give the lawyer a direct answer, he did that which was far better, he gave him a true insight into the meaning of the word "Neighborhood." Also he gave him a vision of the world-wide cry for the "Neighborly Spirit."

In reading the parable we find that it consists of three parts, or we may call it a drama with three scenes. Take the first act of the drama, here we have a man journeying from Jerusalem to Jericho. Whilst on his way he was met by thieves, who beat him, robbed him, and left him half dead. Now what is the first thought that this scene presents to our minds? Why, surely that the man was in direst need. Here was a man wounded and helpless, whose need was great. Now need is the measure of neighborliness. Max Muller said, "that to the Greek every man not speaking Greek was a barbarian, to the Jew every man not circumcised was a Gentile, to the Mohammedan every man not believing in the prophet of Arabia was an infidel." It was the teaching of Jesus that struck the word "barbarian" from the dictionaries of mankind and replaced it with the words neighbor, brother, and everywhere that men have passed under the influence of Jesus the picture of need is the challenge and inspiration to the exercise of the neighborly spirit.

It is true, one may possess the neighborly spirit in communities where there is no need, where of necessity it must be dormant, simply because it lacks all opportunity for development. Need is the opportunity through which we may pass to neighborhood.

Now let us examine the second part of our drama. What thought does it suggest to us? Here is a man laying by the roadside, wounded and suffering, "And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on

him." In one respect there was no difference in the three men, they all drew near to the wounded man. Aside from that, however, there was a vast distinction. Only one, the Samaritan, understood the real meaning of neighborliness. What is the lesson we learn from this part of the parable? Is it not that although men may dwell side by side, yet they are not of necessity neighbors, nor does nearness, of itself, make neighborhood.

In the dictionary "Neighborhood" is defined as "proximity, persons living near each other." It seems to me, however, that something is lacking in this definition. Fifty or a hundred people may dwell close together, and yet there may be no neighborhood. There cannot be unless these people are bound together by the ties of mutual interest, and the desire to help each other is prevalent amongst them. The greater part of my life has been spent in large cities, there I found large numbers of people dwelling under the same roof, separated by thin partition walls, dwelling side by side for years, and yet complete strangers to each other. On the other hand, news reaches this country about the starving Belgians, and at once thousands of our fellow-countrymen exert themselves to aid the needy, although they may never have heard of these people before. There is true neighborhood, without any physical nearness. If nearness, of itself, made neighborhood, one would say that the priest and the Levite were neighbors to the wounded Jew, they were his fellow countrymen, both of them were occupying official positions in the Temple worship and service. Yet neither were neighbors to the wounded Jew, for both lacked the common sympathies of humanity, and without these sympathies there can be no real neighborhood, no matter how close we may be to each other. On the other hand the Samaritan was neighborly to the suffering Jew, not because he was near to him, but because the sight of suffering aroused within him the neighborly spirit, and in spite of all differences, with respect to race or religion, he was ready to give help where it was needed. Now let us study this action of the Samaritan, there is a great lesson here for all. What is the deep truth it conveys to you and to me? Let us see, we think of neighborhood as locality or nearness, we limit it to our immediate environment. The action of the Samaritan reveals to us the falsity of our position. He teaches us that neighborhood is not a matter of environment, but of humanity. He shows us that the moment we try to limit our responsibilities we strike a death blow at the true neighborly spirit.

We pass now to the closing act of the drama. As one reads this part of the parable we are struck with the dramatic instinct and literary genius shown by Jesus. Most people in recording the story would simply have said, "A certain Samaritan saw him and befriended him." That brief statement contains all the facts, but it falls far short of the object Jesus had in view, viz., to show to the lawyer, and to all the world, a comprehensive picture of the meaning of neighborhood.

G. H. Hubbard says, "There are eight elements which taken together compose the white light of neighborhood. They are, sympathy, approach, contact, ministration, self-sacrifice, hospitality, care, provision."

Now I want you to read with me verses 33 to 35 in our parable. Note the skill with which the narration is given. What an appeal to the imagination. No artist ever painted a picture more vivid than the one Jesus gives to us in these verses. Let us analyze them, try to discover their deeper meaning. See how well Hubbard's definition of neighborhood fits the golden frame provided by the words of Jesus. Now let us read verse 33, "When the Samaritan saw him, he had compassion on him." Here we have sympathy; verse 34, "And went to him." There is approach. "And bound up his wounds." That is contact. "Pouring in oil and wine." There we see ministration. "And set him on his own beast." Self-sacrifice. "And brought him to an inn." Providing hospitality. "And took care of him." Care. Verse 35, "And on the morrow when he departed he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more when I come again I will repay thee." Here is provision.

Now let us stop until we get a precise idea as to why Jesus should be so particular with respect to detail.

All nature is beautiful at a distance. There is magnificence in the landscape, when viewed from afar. Draw too near and you will find it full of imperfections.

Some of the finest pictures seem to be daubs of paint when examined too closely, but viewed from the right focus they are transformed into sublime creations. So it is with these word pictures of Jesus. Read by the superficial they are mere words. Studied by the earnest searcher after truth they become the finest product of literary art. Where in all literature can you find a better, keener, clearer exposition of the meaning of "neighborhood" than the one given by Jesus in this parable? Can you not see its deeper, spiritual meaning? Jesus takes the action of the Samaritan and around it, and upon it, he builds the monument of true neighborhood. He touches it with the master hand, and at once it becomes a living voice, with a message for all mankind. Like the "silvery bells at sunset" it sends its clarion note of inspiration to all. It calls you and me to a higher, nobler conception of the terms: "Neighbor and Neighborhood." It tells us that neighborhood is not a question of being, but a question of doing. It shows us that the true neighborly spirit never tries to limit its responsibilities, but seeks for unlimited opportunity. It tells us wherever sympathy love and service go out in response to need, there, and there only, is true neighborhood.

Another lesson we may learn from the parable, neighbors are made, not born. You and I may have just as many neighbors as we care to make, no more, no less. Whilst fulfilling my task as pastor often have I heard people complain of being lonely, of having no neighbors. Always in these cases, with the idea of helping, I try to find out the causes, and generally find that the complaining ones are lonely, or neighborless, simply because they have never tried to make friends or neighbors. No matter who, or what a man may be, he can have just as many neighbors as he wants, but he must make them for himself.

And there is this consolation, neighbors are easily made. A man does not need to be rich, or brilliant to make them. Look around, my friend, in your own community and you will find many needy ones, many in distress, some in despair. Each one of these is a direct challenge to you, a demand in the name of God and humanity that you show the neighborly spirit, and reach out a helping hand to the faint and weary by the wayside. Neighborliness is full of subtle quality, full

of spiritual unction, and may be turned into a real blessing. A man is not your neighbor simply because he lives next door to you. He may live next door to you locally, and yet live many miles from you sympathetically. He is your neighbor who trusts you, who comes to you in his trouble. Who is my neighbor? Do you ask that question? Think for a moment, is not the asking of the question a confession of failure? If we possessed the true neighborly spirit we should never ask that question, but in the spirit of Jesus we should ever be seeking for opportunities to perform some neighborly deed. And, believe me, my friends, the world is full of such opportunities. Humanity is crying for more neighbors. I commenced my sermon with the statement, "that some people spend almost all their time asking questions." Let me close by saying, the world can well spare a vast number of people who are ever asking questions, propounding problems, moaning over this thing, and that. But the people who do things, good things, kind things, regardless of locality or personality, the men and women who are ever ready with the gentle word, and kind deed we can never have too many of these. During the past few weeks my work has brought me into close touch with a great number of the leading bankers and business men of the state. On trains, and in hotels I have talked with scores of traveling men on the subject of religion. The opportunity has been a revelation to me. Men are tired of the dead dogmas and creeds of the past. They find no relief in a church which can only promise bliss hereafter. They are wearied of the bigotry and narrowness of those who profess so much and practice so little, and in disgust many have separated themselves from the church. Yet from the hearts of these men, and from the throbbing heart of humanity there comes a puisant cry for a more practical demonstration of the brotherhood of man. To answer this cry, to meet this demand is your task and mine. Remember my friends

"There are lonely hearts to cherish. While the days are going by.
There are weary souls who perish. While the days are going by,
If a smile we can renew, As our journey we pursue.
Oh! the good we all can do. While the days are going by.

There's no time for idle scorning. While the days are going by.
Let your face be like the morning. While the days are going by.
Oh! the world is full of sighs, Full of sad and weeping eyes,
Help your fallen brother rise. While the days are going by."

"And so my friends here is your commission, 'Go and DO,' 'Go and Be.' Do not let your life be an endless interrogative, make of it a resistless energy, ever working for God and humanity. Give yourself freely and gladly in the service of others.

"So shalt thou find with all the rest,
The soul at work, is the soul that's blest."

Always laugh when you can; it is a cheap medicine. Merriment is a philosophy not well understood. It is the sunny side of existence. *Byron.*

England has an "open season" wherein larks are legally allowed to be sold for food. Comment is unnecessary.

Science Discovers What Pity Really is

According to the very latest laboratory investigations, science has discovered the true meaning of pity.

Pity is the feeling of compassion, mercy and sympathy brought about by the action of the gland substances in the body. It is not, as the average person supposes, the "playing on your heart strings." The heart, as a matter of fact, has little to do with this sensation except to act as a sensitive exposed camera-plate which reflects and develops the emotions caused by the glandular disturbances.

Laboratory experiments bring to light the fact that not everyone experiences the feeling of pity. Dr. Makensky of Buda Pest recently placed twelve people —three young girls, three boys, three women and three men—in his laboratory where he showed a series of moving pictures which displayed touching, pathetic and heart-rending scenes. The females displayed twice as much emotion as the males. Two of the males were entirely unmoved and showed no signs of sympathetic impression by the pictures. On the other hand, expressions of pity, words of condolence and tear-filled eyes expressed the females' strong feeling for the striking situations portrayed on the screen. The other four males showed no signs of disturbances, yet were somewhat more kindly in their facial expressions and utterances.

According to Dr. Makensky, pity is an emotion uncontrolled by logic and sane reasoning. He states that in some instances pity is substituted by what he calls "dollars and cents charity." This, he says, is not an emotional disturbance at all, but simply a pretentious act of the idle rich who claim that a bank check offering is their "pity, their duty and their reputation."

Externally, to display any sensations of pity, sympathy, compassion or strong feeling for or with the sufferings of others means that your face takes on a "long look," is languid and listless, and many times the brow and forehead is furrowed and wrinkled for the occasion. Internally, the adrenal, pituitary, suprarenal, thyroid, sex and the other glands rush their contents onward into the streams of life. The thyroid is particularly responsible for such disturbances of pity as well as those of cruelty and ruthlessness, the contradictory of pity.

To pity a poor old woman on a crowded thoroughfare is nine times in ten a feeling unprotected by reason. If you step up to her and drop a few pennies in her hand, you do not reason with yourself that the city can well keep such people off the streets. Every city has ample room in the institutions built and kept up by the city or state for elderly pedestrians, beggars, "blind" couples and the like. Just "for the looks of the thing" you drop a dime or a quarter in the pencil-man's tin cup, and pat yourself on the back because you have put your pity into action. All the while you have done something to induce a beggarly attitude in these street people. But you call it pity and charity and let it go at that. To help such people to help themselves would have been the real sensation of pity and charity.

Leonard Keene Hirshberg, M. D.
John Hopkins University, Baltimore, Md.

Under Which Christ?

The present and terrible war has hopelessly divided Christendom, and led to radically different and conflicting theories of the teaching and methods of the great founder of the Christian religion. The one party —and it is now in the ascendent—claims that Jesus gave his sanction to the employment of brute force in promoting the spiritual and moral welfare of mankind; the other finds in him the embodiment of gentle method of persuasion and an all-embracing, all-forgiving love. The universal appeal is to the Scriptures, whose utterances and illustrations are cited by both parties to the dispute, with very different and mutually excluding interpretations. The surprising thing is that neither of the disputants seems to realize that there are two Christs in the New Testament, two portraitures of his character, teaching and work, which are at complete variance and cannot be reconciled with each other.

The first pictures to us a Christ of fierce and terrible aspect, an implacable judge and avenger, of wrathful and unforgiving temper.

It is the Christ who, according to the lurid imagery of the Book of Revelation (chapter xix, 11-21), is to return to his own in awful majesty and millennial splendor, amid the terror, and agony, and lamentation of the peoples of the earth; his eyes a flame of fire, a sword between his teeth, clothed in a vesture dipped in blood, seated upon a white charger, wading in the blood of the slain.

It is the Christ who, according to the twenty-fourth chapter of the gospel of Matthew, sends out his angels to the four quarters of the heavens to divide humanity into two great companies—the saved and the condemned; at whose coming the sun is darkened, the earth quakes and the stars fall down from heaven. It is the Christ who, according to the twenty-fifth chapter of Matthew, says to those on his left hand: "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." It is the Christ who, according to II Thessalonians, chapter I, will descend from heaven with his mighty angels, taking vengeance on them "that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction."

This is the first of the two contrasting portraitures of Christ to be found in the New Testament.

Close beside it is another. It presents us with a child of God full of grace and love, his features serious in aspect, but singularly gentle, his conversation earnest, but filled with the spirit of humility.

It is the Christ who comes to his own seated, not on a prancing war steed and wielding a flaming sword of vengeance, but seated rather on a humble, peaceful beast of burden, with palm branches spread in the way, surrounded, not with vengeful angels of terrible aspect, but with a joyous and eager multitude of his fellow-beings—while children's voices chant the glad refrain, "Hosanna to Him that cometh in the name of the Lord."

It is the Jesus of the Beatitudes, who tells his disciples: "Blessed are the poor in spirit; blessed are the meek; for *they* shall inherit the earth; blessed are the merciful; blessed are they which are persecuted for righteousness' sake; blessed are the peacemakers; for they shall be called the children of God."

It is the Jesus who said: "I am not come to destroy but to fulfill;" who enjoins an unlimited forgiveness, who, when his disciples besought him to call down fire from heaven upon those who rejected him, uttered the memorable rebuke: "Ye know not what manner of spirit ye are of. The Son of Man is not come to destroy men's lives, but to save them."

It is the Jesus who walks peacefully through the landscapes of Judea, preaching the gospel of love to God and love to man; who, when certain of his disciples were filled with wrath against one who wrought in Christ's name yet refused to follow him, said gently: "Forbid him not, for he that is not against us is for us."

It is the Christ who, when the world brought to bear its brutal force against him, did not employ force against it, but with wondrous sweetness of spirit declared: "My kindom is not of this world; else would my servants fight;" bade Peter put up his sword, and bowing his head to his persecutors, meekly invoked upon them the merciful judgment of God—"Father, forgive them, for they know not what they do."

It is that Jesus, finally, who spoke indeed of a return to his disciples, but in the sense of his constant spiritual presence with them, as a comforter and inspirer who would lead them into all truth.

No one who is even superficially acquainted with the New Testament can fail to distinguish these two Christs, so widely and hopelessly differing from each other in their personal, moral and official characteristics. To reconcile them with each other is impossible. The attempt would lead only to intellectual and moral bewilderment. If it be said that the one picture represents Christ in his human career on earth, the other in his divine character as a millennial judge, we answer: Is it likely, is it supposable even, that he who lived a life of such gentleness and tenderness among men, who ever manifested so forgiving a disposition will be so utterly transformed in spirit through his sojourn in the heavenly mansions as to return to humanity the very opposite in character and purpose of what he was and taught while on earth—harsh, unforgiving, hating his enemies, revengeful, cruel, blood-thirsty? If this be so then it were better for him and for us if he had never left this terrestrial sphere to sit at the right hand of his Father in heaven; then he was juster, tenderer and holier on earth than he is represented as being in his character of Divine Judge at the last day.

I repeat, therefore, it is a futile task to reconcile two conceptions of the Christ so utterly opposed to each other. We shall have to choose between the Christ of wrath and hate and the Christ of love and tenderness. That is what the Christian world has done in all ages. It has worshipped the one or the other of these differing conceptions of Jesus. It has adopted the one or the other type of religion which they respectively symbolize—the religion of fear, wrath, hate, revenge, or the gospel of love.

In all the Christian ages there have been representatives of both these types of Christianity. Unhappily for the race, it is the Christ of the Apocalypse, the wrathful avenger, the victory-flushed conqueror from the skies; it is the religion of hate and fear that has until now claimed the larger number of followers, and dominated the Christian world. This is convincingly shown in the history of Christian art. The terrible imagery of the Book of Revelations with its lo-

custs and plagues, lake of fire and brimstone, fountains and rivers of blood, thunder and lightning and earthquake, are all faithfully reflected in great religious hymns like the Dies Irae, the epics of a Dante and a Milton, and the frescoes and pictures of the masters in art.

Dante, especially, shows the greatest ingenuity in inventing forms of agony to vary the horrors of his Inferno; serpents, fiery rain, blistering sands, hurricanes, bloody seas, burning caskets, demons armed with pitchforks, hideous devices it makes one shudder even to think of. One sees in Europe everywhere, in churches, shrines, cemeteries, on walls and ceilings, on bridges and highways, carved or painted the terrible symbolism of this religion of fear, of punishment, of agony and despair.

In the Sistine Chapel at Rome Michael Angelo has painted on the wall above the altar his celebrated fresco, "The Last Judgment." The dead awakened from their graves by the Archangels' trumpets, are ascending through the air to receive from Christ, the awful judge of the quick and the dead, their sentence of eternal woe, or eternal bliss.

Christ himself is represented in heroic fashion as standing in an attitude of denunciation, with a harsh and unlovely cast of features. He looks more like a pagan deity than the saviour of Christendom, and bears no resemblance whatever to the Jesus of the Beatitudes, the preacher of brotherly love, the agonized saint in Gethsemane, the meek sufferer on the cross.

On this gospel of fear was founded the early church, with its fear of death, of the last judgment and hell, with its paternosters and penances, masses and pious pilgrimages, its priesthoods and ceremonies, whose main purpose was and is to propitiate an angry Deity, to avert the wrath of the fierce and offended Christ and save the soul of man from those hellish powers to which it is forfeit.

So deeply did this early conception of Christ's gospel as a religion of fear impress itself on the mind and heart of Christendom that even the Protestant Reformation, which broke so many bonds, could not rise above it into a more spiritual faith and hope.

Read the theological systems of the great reformers, and the creeds of the churches they founded, especially those which sprang into being from the teachings of John Calvin, and you will find that the motives chiefly appealed to are a God of Vengeance, a Christ of Implacable Wrath, the awful dangers impending for the human soul, the eternal torments which threaten it. It is the simple truth to say that today, as in former times, fear is the sentiment most appealed to in the prevailing churches. It is the very nerve of the Billy Sunday revival.

It is not surprising that these sentiments of fear, prejudice, hatred and revenge should dominate human society rather than their opposites, the gentleness, justice, good-will and all-embracing love of Jesus of Nazareth; that the Warrior Christ of the Apocalypse should be preferred and invoked by the militant, autocratic and tyrannous rulers of the political and social order. A higher development of man's mental and moral powers, a more ethical and humane civilization will be required ere mankind can rise superior to the tremors of the flesh, the morbid fancies of the imagination, the selfishness, love of fight, blind passion and unreasoning hatred which today, as in olden time, sway the conduct of the nations. Only then can the true Christ be recognized and become the leader of man's individual and social salvation.

For, unquestionably, the notion of Jesus as an angry and implacable judge of the world is foreign to the real spirit of the gospel. It is to be found chiefly in the Book of Revelation, which, as we have seen, in the opinion of leading critics of biblical science, is either a Jewish apocalyptical writing revamped and directed against Nero and other persecutors of the early Christians, or else is a palpable imitation of the later Jewish scriptures like the Books of Daniel, Esdra, etc. We know that the religious world in that day greatly delighted in such visionary writings and that they were numerous. As for the twenty-fourth and twenty-fifth chapters of Matthew, they are so entirely foreign to the character and teachings of Christ as portrayed in the remainder of the New Testament that we may justly consider them as importations or grafts on the primitive gospel story. This is intimated also in the Revised Version.

Perhaps no teaching has wrought so much misery in human society as this of a warrior and avenging Christ. We have only to recall the many scaffolds it has erected in Christendom in the name of religion, the seas of blood that have been shed for the supposed glory of Christ, of the papacy which has words of blessing for so few and words of cursing for so many, of the sectarian spirit which causes the various bodies of Protestants to hate and condemn each other for supposed errors of belief; we have only to consider the multitudes that have suffered agonies of fear and apprehension, to see what a monstrous evil it has been in human society. And still it remains to afflict and mislead humanity on its pilgrimage through the ages, as the present world-war bears sad witness.

Let each ask himself which of these two portraitures of Christ he accepts as the true one, historically and ethically, and which he will incarnate in his own life and endeavor. Shall it not be the Christ who is the dominant figure in the Gospel story, the messenger of universal love and peace, the bringer of glad tidings to humanity? This is the actual, and also the ideal Jesus who, through the power of his spirit rose above the brutal instincts, the narrow prejudices and selfish fears of his day and generation into the unfaltering trust, the all-embracing love, the free and joyous piety of a child of God. It is the Christ who did not lose his child-like faith in all the trials of his earthly career, who with a self-sacrificing devotion which ought to shame out of sight our own timorous and selfish anxieties, gave himself, an unresisting, willing victim, for the establishment of the Kingdom of God on earth and the higher welfare of his fellowmen.

When we have made this Christ our choice all else will become clear to us. It will determine our attitude towards all the issues of our life and the problems of the social and political order. It will decide on which side our personal testimony and influence shall be given, that we may be the true disciples of Christ, loyal lovers of our fellow creatures and faithful servants of the Universal Father.

CHARLES W. WENDTE, D. D.

Newton, Mass.

"The Flag and the Living Wage"

"Does the flag on the roof of the store or factory justify keeping the girl working at less than a living wage in the basement?

"A bit of bunting costs only a few dollars. A living wage to employers may cost thousands during the year, but it is right and just as called for as is the flag.

"The American flag means more than a willingness to die on the field of battle. It means justice to men, women and children, at home and abroad. Less than a living wage is neither just nor in keeping with the American flag."

So says an aggressive religious publication carried on by a federation of churches in a Southern city.

The question of wages in the ordinary trades and industries may have scant attention during the period of the war. But the question of wages in the war industries cannot be kept hidden.

So serious did it become in France that women workers formed an inter-syndical committee whose business it was to take action against the exploitation of woman labor. The committe felt impelled to give its reasons for this proceeding in a time of national peril. The reasons given were:

That women called to take the place of men must demand equal pay for equal work.

Because it is the most elementary justice that labor be paid for on the basis of value and not on the basis of sex.

Because personal interest and welfare demand it.

Because duty to other women workers compels such action. If the wages of a trade are lowered in one place, the whole industry is affected and the standards of thousands of women must suffer.

Because duty to the fighting men dictates it; when the men return from the front at the close of the war, they must not find that their standards have been broken down by the women who have taken their places.

Commenting upon the report of the British Health of Munitions Workers' Committee, Henrietta R. Walter of the Russell Sage Foundation says:

"The most immediate problem facing British labor at present is the question of wages. The cost of living is soaring and wages in many cases have not kept pace, notably among the women." She then cites the effort of the British Government to meet the situation. It authorized the Minister of Munitions to enforce a minimum wage for munition workers; but this left the women unprotected until a later order was issued to do away with the sweating of women in the munitions industry. Meantime, prices have increased until the wage now paid women, measured by its purchasing power, is one which is generally recognized as a sweated rate.

Our own government recently called for a large number of women workers to go into munition factories. The wages offered to them were much below the standard paid to men for doing the same grade of work, the maximum for the women being the minimum for the men.

The question cannot be evaded in this country. It will arise. The national conscience must stand behind the workers who demand a living wage in war time. When the nation is at war, it is no time to talk of rights, that is true; but in the best interest of the national life, its human material must be conserved. Requiring wage-earners to show their patriotism by lowering standards which do not admit of lowering without injury to health is the sheerest folly.

The church must make its influence felt here. When the country is fighting for a great democratic ideal, the leaders of religion must see that that ideal is not endangered at home by weakening the patriotic spirit of those upon whom the heaviest burdens of the labor must in any event inevitably fall.

GRACE SCRIBNER.

The Proposed Meadville House in Connection with the University of Chicago

The Meadville Theological School was founded at Meadville, in northwestern Pennsylvania, in the year 1844, by Harm Jan Huidekoper, primarily to prepare missionary preachers for the then new West. For nearly seventy-five years the School has furnished Unitarian and other Liberal ministers to all parts of the United States and Canada, as well as to foreign countries. Meadville graduates have occupied and are occupying some of our leading pulpits and posts of denominational responsibility.

While the privileges of the School will always remain open to men and women of practical, rather than of purely academic, training, the larger demands of the churches require that collegiate preparation be insisted on whenever feasible. To this end, the School has allied itself with the University of Chicago, and after a successful experiment of sending a professor and students for two years to Chicago for the summer quarter, it now proposes to erect a Meadville House, for use all the year around, on land generously given by the Chairman of its Board of Trustees, Hon. Morton D. Hull of Chicago. The lot is close to the University, and diagonally across from the First Unitarian Church.

An appeal is hereby made for the sum of $60,000, one-half for the building and one-half for its partial endowment. A form of pledge will be sent on request. Payments may cover two years from July 1, 1917, if desired. Address all communications to the Chairman of the Building Committee, Rev. Richard W. Boynton, 83 Ashland Avenue, Buffalo, N. Y. Committee: Rev. Samuel A. Eliot, D. D., Boston; Hon. Morton D. Hull, Chicago; Rev. John H. Lathrop, Brooklyn; Dr. Rowena M. Mann, Chicago; Rev. Eugene R. Shippen, Detroit; Rev. Ernest C. Smith, Chicago; President Franklin C. Southworth, Meadville; and Charles H. Strong, Esq., New York.

Pain, that to us mortals clings,
Is but the pushing of our wings
That we have no use for yet,
And the uprooting of our feet
From the soil where they are set,
And the land we reckon sweet.

—*Jean Ingelow.*

The Free Religious Association

While the free religious movement began as a protest against the narrowness and conservatism of the Unitarian body, and has in some degree always retained that characteristic, it had from the beginning a definite motive and purpose. Its most definitive idea was from the first that of what Colonel T. W. Higginson called "the sympathy of religions," or that essentially all religions are of the same origin and nature. It was therefore maintained that Christianity, instead of being, as Theodore Parker declared, the absolute religion, is but one of the phases of universal religion, and that, in the words of William J. Potter, it is "provisional, preparatory, educational." Another leading idea was that of perfect individual freedom, and the largest assertion of individuality. It was maintained by Francis E. Abbot that "the spiritual ideal of Free Religion is to develop the individuality of the soul in the highest, fullest and most independent manner possible." It was his conviction that the attitude of Christianity is that of the suppression of self and the imitation of Christ, while he maintained that the spiritual ideal of Free Religion "is the development of self, and the harmonious education of all its powers to the highest possible degree."

The call for a public meeting to assemble in Horticultural Hall, Boston, May 30, 1867, was signed by Ralph Waldo Emerson, John Weiss, Robert Dale Owen, William H. Furness, Lucretia Mott, Henry Blanchard, Thomas Wentworth Higginson, David A. Wasson, Isaac M. Wise, Oliver Johnson, Francis E. Abbot and Max Lilienthal.

At the public meeting the hall was crowded to its utmost capacity, and the greatest interest was manifested in the proceedings. The Free Religious Association was organized in the afternoon, the forenoon having been devoted to addresses by O. B. Frothingham, Rev. Henry Blanchard, Lucretia Mott, Robert Dale Owen, Rev. John Weiss, Oliver Johnson, Francis E. Abbot, and David A. Wasson, "its objects being," according to the constitution then adopted, "to promote the interests of pure religion, to encourage the scientific study of theology, and to increase fellowship in the spirit." In 1874 this wording was changed, and the objects were then defined to be "to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history." It was declared that "membership in this association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations." This was added to, in 1874, by the statement that "nothing in the name or constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being."

In 1915, it was voted that a proper application of the principles of the Association demanded emphasis on Scientific Religion, Industrial Democracy and World Unity as the three supreme religious issues of our time.

GEORGE GROVER MILLS, *Secretary.*

OUR KINSMEN.

"And I am one with all the kinsmen things
That e'er my Father fathered."
—*Lanier*

Alive in this world of beautiful forms,
No form is alien to men, or apart;
Each morning sunbeam our being warms,
Each tree is a kinsman of friendly heart.

We love the clear bird-songs that fill our ear
With melody ringing for us alone.
The cricket's chirp is for us; and we hear
A human voice in the rivulet's tone.

They are kinsmen—each century-blazing star,
Each snow-clad summit, each rose-flushed peak
Have most subtle oneness with us, for afar
Of things sublime and eternal they speak.

With all beautiful things that live, we are one.
We are kin to the circle of nature's whole.
So, O beautiful trees that stand in the sun,
Your beauty entrancng slips into the soul.

For the children of one great Kinsman above
Are the myriad forms of nature, and He,
Kinsman, Creator, He fits our love
To the star and the flower, the bird and the tree.
—*Mary C. Bishop.*

SPRING IN VERMONT

Dark on an April day
A flash of hail and snow
Drives through the mountains gray
And sweeps the plain below,
And beats the fragile windflower down;
the dead leaf's darling is laid low.

The gusts browbeat the trees
And drive the sap to root;
The beechen buds they freeze,
And lash the blackberry shoot
That clings unto the stalwart brier,
and bends unbroken to its foot.

The melted drifts return
And brim the forest pool,
Engreening moss and fern,
And flooding to the full
The pale Canadian violet,
that loves the rising freshet cool.

In the late afternoon
Returns a Southern swallow;
Then to the woodland soon
Young men and maidens follow,
And call across from glen to glen,
"Arbutus in the Windward Hollow!"
—*Sarah N. Cleghorn.*

The United States Recruiting Service is making common cause with the Postal Department. A Five Dollar reward is offered the Postoffice for each recruit accepted. The following card, distributed by the recruiting officer, tells its own story:

READ THIS TAKE IT HOME THINK IT OVER

A for America. Are you fit to defend her?
R is for Right—Our Republic o'er all
M is for MEN well trained to defend her.
Y is for YOU—Will you answer her call?

Give Your Home Country Credit for Your Enlistment in the Army

Apply to the POSTMASTER

Ask Him for a Booklet Explaining the Advantages of Army Life

YOU CAN BE ACCEPTED FOR ENLISTMENT RIGHT HERE

CORRESPONDENCE

Shall We Fight for Land?

To the Editor of UNITY:

Our country faces a second epoch-making decision. The conference now to take place with envoys from the Allies will be historic and may very likely further policies which, contrary to our hopes, will lengthen the war, and bring a victory without permanent peace. The war settlement will depend on the employment of three different agencies, men and munitions, money and food, and psychology and diplomacy. Of these, the latter will do more than the other two to shorten the war and to prevent breeding future war.

The President in his war message says he stands by his message to the Senate. In this masterly address he proclaimed that peace without victory, i. e., a negotiated peace not a victor's terms imposed on the vanquished, was the only one that would not sow seeds for future war, and would permit conditions for that permanent peace which is the chief goal of his endeavors.

Is it not quite possible that peace could come even in a month's time if France were willing to accept autonomy for Alsace-Lorraine without its annexation, if Russia would accept the neutralization of the Dardanelles and the razing of its forts in lieu of ownership, if Italy and England would agree with all the Allies to make no demands for land but to leave the settlement of the Balkans and African colonies and other matters to a world congress, provided that Germany at once agreed to evacuate all invaded territory and to enter with them into a League of Nations which should internationalize the seas and intersea connections, and should agree to settle international disputes by peaceful methods?

Our men are not yet conscripted. We are not yet bound to make no peace until the Allies gained the terms that they asked last February. Now is the time of our great opportunity. A false move and the war may thereby be continued for two or three years and leave the world perishing or starving. A firm hand, a far-sighted comprehension of the psychological and political possibilities of our giving an aid that shall be rightly qualified, may save the world from fatally magnifying this unparalleled disaster.

L. A. MEAD.

Boston, April 24, 1917.

CLOUDS.

And the clouds perform Thy will,
Drifting, oh, how sweet and still,
Over meadow, vale and hill!

On an unseen airy line,
Floating toward some bourne divine,
Moved by breezes soft and fine,

Mist to mist and cloud to cloud
Still their caravanseries crowd—
Till the rain fall, soft or loud;

Or in far horizons low
Where the sunset glories grow,
Stricken through with flame, they glow,

And like seraph-hosts they stand,
Rainbow-clothed, in golden band,
Vespers chanting o'er the land.

—*Mary C. Bishop.*

THE SUNDAY SCHOOL

The Flowering of Christianity into Universal Religion

A Biographical Study from Erasmus to Luther

Being the Seventh Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as Given by Jenkin Lloyd Jones to His Classes at the Abraham Lincoln Centre

XV.

Joseph Priestley 1733-1804

"Science tends to soften and humanize the temper."
—Joseph Priestley.

Joseph Priestley was perhaps the first man in English history who did not separate religion and science. The attitude of most scientific thinkers, even Herbert Spencer and Thomas Huxley, and that of most preachers, has been that of choice, question; science *or* religion. And today most of the would-be reformers throw the church aside and treat all sorts of "isms" and cults with courtesy and sympathy but scorn religion. All "ologies" command respect and attention except Theology—the science of the soul, the history of the thought of God, the study of man's relation not only to his fellow men but to the universe. All of this is still the quest of science and will be so forever. You who so "free" and "independent," beware lest you cut yourself off from the great tide of life streaming through the centuries, the main source of life and inspiration that comes to us through the ages. Etymologically speaking, theology is the science, the study of God. As a matter of fact it is man's interpretation of the profound realities of the spirit, the science of faith, an attempt to formulate, to recognize the intangible realities, the unseen world of which we are a part, in which we live and from which we cannot escape. Theology is the brain in religion and the brain makes mistakes, stumbles and blunders, but it is working and is making progress

Theology today needs friends. The last book from the University of Chicago Press is "A Guide to the Study of the Christian Religion," composed of a number of addresses by experts in their line. This book will have limited sale, but wherever you dip into its pages you will find that you are not in the hands of bigots or dogmatists or those untouched by science, but in the company of minds attuned to large things, in touch with strong forces and dealing with indispensable truths.

Priestley came in the last of that period when it was possible for a man to nearly compass the realm of knowledge. He was so eminent in science that his place in religion is largely obscured and forgotten. But he would be a preacher and came into a tide of discontent and restlessness that is represented by a long list of "believing heretics." In 1553 Servetus was burned over a slow fire in Geneva. There were burned in England: in 1551 George von Paris, in 1555 Patrick Parkington, in 1579 Matthew Hamont, in 1583 John Lewis, in 1587 Peter Cole, in 1589 Frances Kett, and

in 1612 Bartholomew Legate, who is said to be the last man burned for Unitarian heresy in Smithfield.

Priestley's father was a wool carder, his mother a distinguished woman of the middle class who died when Joseph was six years old. He was raised in the family of a paternal aunt of the severe, Calvinistic type, profoundly conscientious but who did not know how to manage this marvelous child. At four years he knew the catechism without missing a word, and at eight or nine would take his turn at conducting morning prayers. While other boys were busy playing ball he was mastering not only Latin, French and Italian but Hebrew. At eighteen he was professor of languages in a small academy and a brilliant career might have been his as a teacher for he had the charm of a rare personality.

He was extremely devoted to religion and early became interested in heretical Christianity. He took a brief theological course in a curious school at Daventry, in which were eight or ten boys, some of them preparing for the Episcopal Church. Afterwards he filled several small pastorates and incidentally became interested in the natural sciences. While at Leeds, noticing the bubbles rising to the surface in the vat of a brewery, near which he lived, he began to study chemistry, which led to his discovery of phlogisticated air, or oxygen. For this he was elected Fellow of the Royal Society of England. Through an intimacy with Franklin, he was led to write the history of electricity.

At thirty-nine he was persuaded by Lord Shelburne to take a position with him, ostensibly as librarian, really as companion, which position he kept for seven years. Lord Shelburne did for him what Mrs. Hemingway did for John Fiske and Edwin D. Mead; took care of his body that his mind might be free. Shelburne desired Priestley to settle on one of his Irish estates, but Priestley's publications at this time brought him a degree of obloquy and he withdrew from Lord Shelburne's patronage and became minister to a Unitarian congregation in Birmingham. For nine years he drew not only large but distinguished audiences and wrote and studied incessantly.

Priestley was as interested in politics as he was in religion and science and was outspoken in his interest in the French Revolution and in republicanism. This gave rise to a thirteen-day riot, during which a half drunken and conservative mob burned his church and library and broke his instruments. He and his family were obliged to fly to London. A little group of heretics at Hackney probably would have called him but no real estate man would at first rent him a house, and there was so much opposition to him that he never felt himself safe.

He had always been a friend of the American Colonies, and in 1794, when sixty years of age, he left his native land to find rest and an opportunity for study in the new Republic. Landing at Philadelphia he went "up into the woods" to the little village of Northumberland, where there had been some preliminary talk of establishing a college for free minds, which never materialized. He organized the first American Unitarian Church there, though a little later a landslide of the Congregational churches went over to the Unitarians. Later he went to Philadelphia and lectured in what was probably the second Unitarian Church in America. He apparently maintained a sort of idyllic life for eleven years and died in 1804.

His complete works cover forty-eight volumes. One little book, printed in Hackney in 1814 ten years after his death contains three sermons by Dr. Price and four by Priestley, the subjects of the latter's being, The Importance and Extent of Free Inquiry in Matters of Religion, On Habitual Devotion, On the Duty of Not Living to Ourselves, and Of the Danger of Bad Habits. A "History of the Corruptions of Christianity" is his most famous book, published by the B. & F. Unitarian Association, which had a profound influence in shaping English thought and which included a "Consideration in Evidence that the Apostolic and Primitive Church was Unitarian." Some of the chapter headings read: The History of Opinions Relating to Jesus Christ, the Atonement, Original Sin, Predestination, etc., making a learned book setting forth opinions upon which everybody now agrees but which then drove him into exile. Two interesting volumes of Lectures on History include one on the Constitution of the United States.

In 1874 there was a great gala day in Birmingham when a bronze statue of Priestley was unveiled, celebrating the one hundredth anniversary of his discovery of oxygen. Thomas Huxley gave the address, one of his most eloquent and ringing lectures, showing keen appreciation of Priestley. He alludes to Priestley's heretical opinions, states them frankly but brushes them aside and calls him the "Father of Modern Chemistry." Speaking of his personality he says:

> He was no gloomy fanatic, but as cheerful and kindly a soul as ever breathed, the idol of children; a man who was hated only by those who did not know him, and who charmed away the bitterest prejudices in personal intercourse; a man who never lost a friend, and the best testimony to whose worth is the generous and tender warmth with which his many friends vied with one another in rendering him substantial help in all the crises of his career.

Ten years after that another famous feast of soul was held in Birmingham. The Royal Society, the most dignified organization of scientists perhaps on the globe, met in its annual assembly, and the man who delivered the principal address was our own James Russell Lowell, who gave his great address on "Democracy," another classic in American letters, a lecture to be admired for its form as well as its substance. And Lowell rose to his highest courage when he said on that occasion:

> Your grandfathers mobbed Priestley only that you might set up his statue and make Birmingham the headquarters of English Unitarianism.

The name of Joseph Priestley is undoubtedly that of the greatest early Unitarian in England; he who while honored for his scientific attainments, is remembered as emphasizing the affirmations of that religion which includes all science, everything except ignorance, conceit and shallowness and is something which has at least three dimensions, depth as well as length and breadth.

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(1) When and where born?

(2) What was Priestley's education and theological training?

(3) What led to his study of chemistry?

(4) What were his scientific contributions to the world?

(5) Give Huxley's and Lowell's estimate of Priestley.

Tower Hill—Wisconsin

The Summer Encampment

ESTABLISHED BY JENKIN LLOYD JONES.

A Cool Restful Spot for Your Summer Vacation
Twenty-fifth Successful Year

SEASON, JULY 1—SEPT. 17

What It Is: Tower Hill is a beautiful wooded bluff on the East bank of the Wisconsin River, and is the ancient site of the old Shot Tower in which bullets were made for the early pioneers of the West. Among its trees and scattered over its wooded heights are twenty-two summer cottages, some owned by Illinois and Wisconsin families, others the property of the Tower Hill Pleasure Company. These are for rent at the terms noted below.

Where It Is: Tower Hill is three miles from Spring Green, a station on the Main Line of the Prairie du Chien Division of the C. M. & St. P. R. R. It is 36 miles West of Madison, 61 miles East of Prairie du Chien, and 176 miles from Chicago. Auto meets morning and night trains daily; other trains by special arrangement.

What It Offers:

1. *Scenery*: Situated in the most picturesque portion of the beautiful Wisconsin River Valley, its high wooded hills, wooded river bottoms, curious rock formations, and fertile farms and valleys, present an increasingly attractive panorama to the lover of nature.

2. *Motoring*: The new State Automobile Road leads from Madison to the very gates of the Hill, on to Spring Green, and thence westward to Prairie du Chien and the Mississippi, Northwestward to La Crosse and St. Paul, Northeastward through Plain, Black Hawk, Sauk, Prairie Du Sac, Merrimac, Portage, Baraboo and Kilbourn to the Dells of the Wisconsin (in itself a charming day's trip), all over hard, smooth roads, and through magnificent scenery.

3. *Cross Country Hikes, Tennis,* and (under certain restrictions) swimming and bathing, and other out-door sports are to be had.

4. *The Library*: A well-stocked library is open at all times for the use of the guests at the Hill.

5. *Poetry Readings and Lectures* are given by Jenkin Lloyd Jones at frequent intervals, and may also be arranged for when desired. A simple and beautiful Sunday evening Vesper Service is held.

6. *The Pavilion*: Supplies a convenient meeting place for conferences, committee meetings and group gatherings. The Hill welcomes study groups who may wish to combine healthful, inexpensive out-door living with study and planning along their various lines of work. The Pavilion has piano, black-boards, seats, and big fireplace.

7. *Running Water*: Clear, cold and absolutely pure running water is piped from a deep well directly to every cottage on the Hill.

8. *Mail Service*: Two mails arrive and two mails leave the Hill daily except Sundays. Long distance phone connections can be made from the Hill, and telegrams and express packages sent and received, direct.

9. *Table Service*: The table is in large part supplied from Mr. Jones' farm, adjoining, thus being assured of a bountiful and first-class supply of pure, fresh milk, butter, cream and eggs, as well as seasonable vegetables. Meals are served in a common Dining-Hall.

REFERENCES:

Professor O. G. Libby, University North Dakota, Grand Forks, N. D.
Professor E. C. Perisho, President State University, Vermillion, S. D.
Rev. E. Stanton Hodgin, Los Angeles, Cal.
Rev. Frank A. Gilmore, Madison, Wis.
F. H. Pattee, Evanston, Ill.
Mrs. Mary D. Bradford, superintendent of schools, Kenosha, Wis.
Miss Luti E. Stearns, Milwaukee, Wis. 547 Prospect Ave.
George A. Brown, editor "Home and School," Bloomington, Ill.
Miss Zona Gale, Portage, Wis.
Mrs. Earl M. Pease, Grand Rapids, Wis.
Judge Alva E. Taylor, Huron, S. D.
David Lofts, Chicago, Ill.
Professor John J. Schobinger, Morgan Park, Ill.
Rev. Celia Parker Woolley, Frederick Douglass Center, Chicago.
Miss Seba Moulton, Faulkner School for Girls, Chicago, Ill.
Hon. John Blaine, Boscobel, Wis.
Mrs. Wm. Kent, Washington, D. C.

What It Costs:

R. R. Fare From Chicago	$4.02
R. R. Fare From Madison	.72
R. R. Fare From Milwaukee	2.64

Transportation from Station to Hill:

Passengers, One Way	$ .50
Suit Cases, Each	.15
Trunk	.50

Autos may be hired from Spring Green for special trips.

Rooms: Single Room:

Per Week	$3.00-$4.00
Cottages: For the Season	$40.00 to $60.00

according to size of cottage and number occupying same.

Board:

Per Day	$1.25
Per Week	7.00
Per Month	25.00

Special Terms will be made for board and room to groups or organizations desiring to hold conferences at the Hill.

Application for Rooms and for the use of the Pavilion for Conferences *Must* be made in advance.

Address all communications to

MRS. JENKIN LLOYD JONES,
700 Oakwood Blvd.
Chicago.

After July 1st, to Tower Hill, Wisconsin.

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THE FIELD

"The World is my country, to do Good is my Religion."

MESSAGE.

To the Churches on the Pacific Coast:

Dear Brethren:—Now that we are plunged into this terrible maelstrom of world war, we ask you to consider that ultimately it will be Christ and His gospel of good-will alone who will answer all social and international needs. The Christian barque of love may be sorely distressed and almost founder if we fail to hold forth this immutable principle to the world today.

The cries of those who in various ways inflame the vindictive spirit tend to destroy the spirit of love in our hearts and so wound our own souls and hinder human brotherhood. We beg of you, our dear brothers and sisters, to do what you can to advocate and maintain a Christian spirit in this time of war.

The New Testament declares "Vengeance is mine, I will repay saith the Lord, therefore if thine enemy hunger feed him, if he thirst give him drink." We venture to ask that you join with us in endeavoring to lift up the banner of a universal Christian spirit—remembering that Christ died for all and that the peoples of other lands and of all races are the children of the one Father with ourselves. To us is committed the gospel of reconciliation. We, ourselves, must some day appeal for the same forgiveness that our Lord enjoined should be exercised toward those who trespass against us.

We ask you to think of the children under your care, that the serious damage done to child life abroad since the outbreak of this war may not be duplicated among us.

Let us remeber that after this season of human agony days of reconstruction must follow, and that now, in the shock of human conflict, it will be well for us to keep our vision so clear and our faith so strong that we may then be prepared to assist in the upbuilding of the broken walls of Christ's Kingdom, and proclaim Christian unity as essential to world unity.

This Kingdom, which we are seeking to promote, is spiritual. The divine resources can never fail. Let us enter into much prayer, asking that the flood tide of His love may so sweep over the world that our own hearts may yield thereto and wars among Christian peoples cease.

Bishop Wm. M. Bell

THE ANNUAL FESTIVAL AT LINCOLN CENTRE.

There was certainly "something doing" nearly all the time at Lincoln Centre last week, while the Annual Festival was in progress. It really began a few days before that when the older singing clubs courageously attempted the performance of that tuneful opera "The Chimes of Normandy." The musical critic of UNITY is just at present on a protracted vacation, but to one interested in the way these things are done at the Centre it certainly appeared that these young folks made enough of a success to fully justify the effort. There were spots that showed that these high school and business boys and girls had found it hard to spare time for rehearsing, but, offsetting all deficiencies, the fine quality of the voices and the spirit of this fresh young chorus, the prettiness of the costumes and the evident intention to do justice to the charming music, made it altogether very well worth taking part in and listening to.

On Sunday, May 6th, the Sunday School of All Souls Church started the week's ball rolling by giving an exhibition probably absolutely unique in Sunday School work. They, as well as the Tuesday Morning Class of Women and the Friday evening mixed class are just rounding out the seven years' work on Mr. Jones' course of studies in religion, showing the experience of the race in its upward climb, commencing with the dim beginnings of things way back at the dawn of history, and leading up through the countless ages to the yet unrealized dream of universal brotherhood. It is a tremendous, a daring undertaking to start such a program in a necessarily fluctuating body of children, and almost anyone would declare it altogether impossible to expect to hold children to a thing so big that it challenges the admiration and the best efforts of the most earnest students of the college or the study club. Last Sunday's visit to the Sunday School of All Souls was a justification of an old saying of its leader, Mr. Jones, that nothing is too good or too high for the children. There were crisp outlines given by the youngsters of each of the seven years work, there were thumb-nail biographical sketches, there were golden texts culled from anywhere in the course, coming promptly in full chorus or in eager solo from any part of the house. There were long quotations from Ruskin, from Emerson, from Tennyson, from George Eliot and many others, given by the whole school without note or book. From the kindergarten class, lisping the beautiful golden texts garnered in this, their first season's study, up to older members who on Flower Sunday will proudly accept from Mr. Jones the bible that shows that they have been clear around the seven years' cycle, the whole school made a presentation bearing every evidence of enthusiastic, intelligent interest in the work. Following the Sunday School came Mr. Jones' sermon on Beethoven, the third in a course of four attempts at appreciation of the man behind and underneath the great musician, with musical interpretations of the same composer on our beautiful new organ and by the voice of Miss Jennie Johnson.

On Monday evening several hundred American parents and younger sisters and brothers watched while the various classes in dancing gave a simple lesson in internationalism. Graceful figures imported from Sweden, Lithuania, England, Germany, Russia and even the Yankee barn dance, all appealed equally to happy dancers and proud onlookers and left no hint of partisan feeling. Several useful aspirants to musical honors were also heard to the credit of the musical instruction department. Later on in the week the "Gym" boys and girls did their "stunts," and incidental hints were thrown out as to the big things planned for "when we get the new gymnasium and swimming pool." Wednesday night was the great occasion, when four little plays chosen by the girls themselves were rendered by various classes, and rendered with the earnestness and lack of self-consciousness which is one of the charms of all of the work at Lincoln Centre. Some excellent club singing was interspersed, the young ladies' double quartette deserving special mention. The artistic character of the musical selections, particularly for the very youngest tots, also calls for appreciative notice. Throughout the week the Domestic Science Department had a wonderfully interesting exhibit of sewing, rug weaving, fancy work, etc., on the fourth floor, of work done by the children and their mothers, and the Manual Training Department a showing of the skillful work of the boys in the Manual Training classes. It may be noticed that this report fails to mention the names of any of the Sunday School or department teachers. The list is rather long. To leave out any would be unfair. Every single one has earned the reward of seeing, as we all saw last week, that his or her work was well done.

A. L. K.

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